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ultimate ascendency of a Divine revelation. Society and Christianity in their mutual adaptation attest their common origin in the thought of God; and, made each for the other, they must be brought into an ever closer union, to result in the final establishment of the reign of Christ on the earth. These positions are demonstrated, defended, and enforced, in the lectures now before us, with an exuberance of historical illustration, with irresistible force of argument, and with the author's wonted fervor and eloquence of style. The volume, as a whole, presents a novel and fruitful department of natural theology, and at the same time has a direct and momentous bearing on the intrinsic grounds of the validity of the Christian revelation. While it is sound and impregnable in its reasoning, it is full of the glowing thought of a devout mind, and is no less adapted to the edification of those who need not to be convinced, than to the refutation of infidelity and scepticism.

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29.—*The Higher Christian Education.* By BENJAMIN W. DWIGHT, Author of "Modern Philology, its History, Discoveries, and Results." New York: A. S. Barnes and Burr. 1859. 12mo. pp. 347.

THIS is a noble work in its aim, its scope, and its execution. It presents education in its true province, — the culture of body, mind, and soul, every power, sentiment, and affection, every sense, faculty, and propensity, so as to make the human being a recipient of the Divine influence, a reflection of the Divine image, a facile instrument for working out the Divine purposes. In this light the grandeur of the teacher's office, the high self-culture, the thorough religious discipline which he needs, the zeal, patience, gentleness, and love which alone can fit him for his work, are vividly portrayed; and the contents of the phrase, "The True Christian Scholar," are exhibited with a fulness and fervor adapted to awaken a holy enthusiasm, to inspire the loftiest endeavor, and to lead the soul to that dependence on a higher power, which is the sole condition of its energy and its progress. The closing chapter exhibits the necessity of this Christian education for the people at large, as that which alone can make our schools and colleges the seminaries of sound and precious knowledge, and which alone can advance the true good of society, and extend to all the members of the body politic the privileges which are their right and the proffered gift of God. Our analysis is brief and imperfect; but we trust that it may commend the work to our readers. It ought to be in the hands of every teacher, and of every man, woman, and youth who is capable of appreciating what is meant by "the higher Christian education."